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John Chrysostom; but the immense range of his theological knowledge made the book valuable. It was largely used in its Latin translation by Thomas Aquinas for his great *Catena Aurea*. Sickenberger discusses the life and work of Nicetas; describes the manuscripts and the extracts from the *Catena*. He next takes up the existing incomplete editions of the *Catena*, and carefully examines all the authors and works mentioned in the *Catena*. Lastly he gives some illustrations from the work. The book is interesting especially for the history of exegesis.

Wehofer¹⁸ has given us a theory of the form of ancient Christian epistolography, according to the rules of the Semitic artistic prose (*Kunstprosa*). His book is based on the theory of Semitic poetry and artistic prose proposed by D. H. Müller, which expands the idea of the *parallelismus membrorum* in Hebrew poetry and the prophetic prose to a massive scheme of strophe and antistrophe, balanced by verbal and thought-responson and bound together by concatenation and thought-inclusion. Wehofer's method and conclusions are made uncertain by the fact that Müller's theory is not accepted by most Semitic scholars. Yet Wehofer professes to find such a method of construction underlying most of the apostolic fathers. He goes over them in painful detail to prove it. Often he seems to put their prose through strange contortions. When he cites

ἡ ἐκκλησία τοῦ Θεοῦ ἡ παροικουσα Ῥώμην
τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικοῦσῃ Κόρινθον,

to prove parallelism (p. 149), he overlooks the fact that it would have been hard for Clement to begin his letter in a way to avoid such parallelism. This, though an extreme example, shows the arbitrariness of his method. At that rate the balanced sentences of Gibbon's *Decline and Fall of the Roman Empire* could easily be shown to be based on a Semitic verse-theory. The book is rather suggestive than convincing.

FREDERICK S. ARNOLD.

GRACE CHAPEL,
New York.

RECENT LITERATURE ON MISSIONS.

Books about missions, good, bad, and indifferent, mostly indifferent, multiply upon the publishers' lists. One may find encouragement

¹⁸ *Untersuchungen zur altchristlichen Epistolographie*. Von THOMAS M. WEHOFER. [Aus: "Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien," Band CXLIII.] Wien: Gerold, 1901. 230 pages. M. 5.

in the indication thus afforded of an increasing demand for this literature. Certainly interest in the subject is not waning. Dissatisfaction with the poor book will produce by and by a better one. Already there is discernible an improvement in the quality of these books. This claim is made with diffidence. But it does not altogether lack support. If most mission books are still quite unscientific in the choice and arrangement of material, if they are hastily and clumsily put together and "popularized" at the cost of accuracy, if they are shamelessly padded with gossiping detail or pious reflections, it is something that they are no longer so deadly dull as to be unreadable; something, too, that they are losing the denominational stamp, that they take a broader view of the great missionary undertaking of the Christian church, that their writers often appear to have had in view the information of mature minds rather than the spiritual edification of pious readers.

Perhaps the best missionary books are to be found among the very numerous biographies of missionaries. Some of the worst are in this list also, but with these fortunately we are not now obliged to deal. *John Mackenzie, South African Missionary and Statesman*¹ must go into the list of books that are not only timely, of immediate interest, but likely to be of lasting importance. Professor Mackenzie has done a difficult thing extremely well. The story of his father's life is told with the reticence of unfailing good taste. Nowhere is the filial relation needlessly obtruded, and nowhere is the affectionate and tender appreciation which only a son could express wanting. In delightful contrast too with the slipshod diffuseness of much biographical writing is the author's clean, well-compacted English style. The wearied reader of "missionary memoirs," accustomed to the hard necessity of sifting his handful of wheat from an overflowing bushel of chaff, cannot be too grateful when conscientious care is shown for the manner in which important matter is set forth. It is unreasonable perhaps to wish that so good a book were smaller. John Mackenzie had to do with large affairs both in Africa and England, and these affairs deserve and require a detailed narrative. But one questions whether the impression upon the reader would not have been livelier and more lasting if the story could have been told in somewhat less than five hundred and fifty solid pages. Upon a casual inspection there would

¹*John Mackenzie, South African Missionary and Statesman.* By W. DOUGLAS MACKENZIE. New York: Armstrong; London: Hodder & Stoughton, 1902. 564 pages. \$2.

appear room for doubt also whether this book is properly classed with missionary literature. Not that John Mackenzie was not a missionary through and through. For, says his biographer :

From the beginning to the end he had within him the passion of the evangelist ; at no time would he confess that he subordinated his desire for bringing man to God to any other conception of duty. It was in the interests of this task that he was drawn into political life, and from political labors he returned at the end to this (p. 531).

To the entire truthfulness of this statement every page of the "Life" testifies. Mackenzie was never more truly a missionary or more faithful to that high calling than when he left his sheep in the wilderness and went home to urge upon the government his South African policy. But the book is much more than, or rather much beside, the narrative of a missionary career in the common conception of that phrase. The picture it presents is by no means the palm grove and its group of half-naked savages, listening with wonder and awe to a serious black-coated person with an open book in one hand and the other pointing heavenward, which is suggested to the minds of most good people by the words "missionary to Africa." On the contrary it is largely a narrative of very mundane matters ; of review articles in aid of the endeavor to educate the public mind regarding South African affairs, of conferences with the leaders of government, of political intrigues, of cattle lifters and unscrupulous land grabbers, and irresponsible filibusters. Through this confusion of conflicting interests one honest, resolute, unselfish, God-fearing man holds a direct and fearless course. John Mackenzie had at no time personal ends to gain. He was solicitous only that England might understand the true nature of her heavy responsibilities in South Africa and meet them with far-seeing Christian statesmanship, and that justice might be done to the black man whose cause he held himself appointed of God to advocate. The book should be read and pondered by the men, if there are any such today, who glory in the costly humbling of the Boer to which "manifest destiny" summoned England ; and by the apologist as well of Cecil Rhodes. Mackenzie and Rhodes differed as widely as possible regarding questions of imperial policy in South Africa, but they were never personal foes. Which of the two men has the better claim to be called a "statesman" is a question which the judicious reader of Professor Mackenzie's "Life" will be able to answer with considerable confidence if it is admitted that a statesman is such only through unselfish devotion to high ideals.

But, after all, first and last the "Life" is a missionary book of great power, quite apart from its political significance, in its narrative of Mackenzie's introduction to his work in six *Wanderjahre*, followed by twelve years of toilsome and fruitful evangelizing among the Boman-gato at Shoshong, and eleven years of educational service in the establishment of the Moffat Institution at Kuruman, with the epilogue of the seven heroic years at Hankey, where at the age of fifty-six he faced with cheerful resolution the task of learning to preach in Dutch and the far heavier duty of dealing with "the sordid facts" of a very perplexing situation in an obscure field of labor. It appears that the London Missionary Society had no larger appointment than Hankey at its command when Mackenzie re-entered its service. With his characteristic indifference to personal ambitions he accepted this designation, making no protest or complaint, but giving himself to the duties of his new field with all his heart. "Manifesting no resentment," to quote the words of one of his Cape Town friends:

The man who for a while had played so prominent a part in connection with statesmen and soldiers and the large affairs of public life turned back again to the simple and obscure duties of the missionary life as he found them at the old colonial mission station at Hankey. There the same clear judgment and the mingled firmness and kindness which had been applied to subjects of national import and government of territories was employed, with no less interest and self-devotion, to settle the details of village allotments, the landlord's rule and improvement, the affairs of the mission school or the irrigation scheme.

At Hankey John Mackenzie died, not yet an old man, but worn out by toils which involved continual and lavish expenditure of moral and physical energy. "He was taken from the evil to come," says his biographer, "for within eight months after his death his beloved South Africa was plunged into the shame and horror of the great war," the war which his unheeded counsels would have averted. One closes the book with a heavy heart, so scanty appear to have been the lasting results even of the missionary activity of this indomitable and devoted servant of Christ. The mission station at Shoshong has been abandoned. Kuruman has disappointed all expectations and its educational institutions today exert little influence. The reader is cheered nevertheless as he reviews the story by the conviction that John Mackenzie never wavered in his steadfast pursuit of high ideals, and that he would himself unhesitatingly have chosen his apparent failure rather than the success which seemed to attend upon the plans of the men who opposed

and thwarted him. Such a life is not lived in vain. Influences have gone out from it, certain to affect profoundly the future history, political, educational, religious, of South Africa.

But when all is said of the work so successful in its failure, one must add that there is nothing nearly so valuable in the book as the picture of "the South African Missionary and Statesman" himself. Vividly it sets him before the reader in his deep strong piety, in his clear-sighted intelligence, in his energetic administration of practical affairs, in his courage, his passion for justice, his unselfish love for the defenseless and oppressed men to whom his Lord called him to minister. It is good to have known such a man.

A book of quite another sort, dealing with another missionary field, and in a very different and much less satisfactory fashion, is *Erromanga, the Martyr Isle*.² Mr. Robertson has been for nearly thirty years a missionary of the Presbyterian church of the Maritime Provinces, Canada, to the New Hebrides, and in this big book of nearly five hundred pages, with more than a score of illustrations and maps, he has written, first, a history of Erromanga; secondly, a narrative of his own missionary service; and thirdly, an account of the natives, their physical and moral characteristics, their dress, food, social customs, religious conceptions and practices. In the history of Erromanga is included a geographical description of the island, and an account of its discovery and of the trade in sandalwood which made it known to Europeans. The interesting and important matter in this portion of the book, however, is the story of the martyrdoms which have caused Erromanga to be accounted "the darkest spot in the Pacific." It was here, in 1839, that John Williams, "the Apostle of Polynesia," and his companion Harris were murdered by the natives almost immediately upon leaving the ship which brought them to this island. The first missionaries, Mr. and Mrs. George Nichol Gordon, met the same fate, in 1861, after a residence on the island of four years; and ten years later James Douglas Gordon, who had gone to Erromanga resolved to win for Jesus Christ the murderers of his brother, also sealed his testimony with his blood. The two chapters devoted to the "Erromangans" contain just the information the general reader wants. One might be listening to the informal discursive abundant talk of the "returned missionary" regarding the strange people among whom a

² *Erromanga, the Martyr Isle*. By H. A. ROBERTSON of Erromanga; edited by JOHN FRASER. New York: Armstrong; London: Hodder & Stoughton, 1902. xv + 467 pages. \$1.50.

large part of his life had been spent, people whom he knows well, and loves. But the reviewer is compelled to confess that he finds Mr. Robertson's personal narrative sadly disappointing. He had unquestionably a story to tell. His labors in Erromanga have been richly rewarded. The "Martyr Isle" has been practically Christianized, although there are still a few heathen scattered among the people, and a quiet work which has every promise of stability is still going on in the upbuilding of the Erromangan church. And it may be assumed that Mr. Robertson proposed to tell this memorable story; but to the affliction of the reader he has encumbered his narrative with an accumulation of the pettiest and the most trivial details of his life in Erromanga and elsewhere, in which the really significant facts and events of his missionary career are with difficulty discoverable. For the select company of Mr. Robertson's personal friends to whom nothing regarding him is insignificant the book, no doubt, will be delightful reading; but the missionary student, as he toils over his pages must wish that the editor, to whom the author appears from the preface to have given plenary powers, had made a bolder and more conscientious use of the blue pencil.

To Mr. Robertson himself, as he stands disclosed in the unconscious self-revelation of these personal memoirs, every reader must be strongly attracted. To the shrewdness, the sense of humor, the kindly tolerance and wise patience with the unamiable infirmities of men slowly struggling out of savagery, the knack of fitting oneself to the inevitable situation whatever it may be, which enabled him to live a cheerful and useful life in very hard and narrow conditions, he joins the indispensable missionary qualification of plain unaffected piety and steadfast faith in the redemptive and civilizing power of the gospel. Such as these are the witnesses of whom the church of Christ makes her boast.

No one is so hopelessly behind the times today as the man who scoffs at the feeble and foolish enterprise of foreign missions and derides the handful of fanatical sectaries who supported it. His complacency is proof against all instruction. But the candid doubter, willing to be shown his error and convicted of his ignorance, will confess, if he takes an hour for the serious examination of *World-Wide Evangelization*,³ that here is the record of an enterprise to be treated with respect, even if it cannot command sympathy.

³ *World-Wide Evangelization, The Urgent Business of the Church*. Addresses delivered before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Can., February 26-March 2, 1902. New York: Student Volunteer Movement for Foreign Missions, 1902.

Certainly the day of small things for the Student Volunteer Movement is past. At the fourth in its series of conventions, held at Toronto in 1902, two thousand, nine hundred and fifty-seven delegates were enrolled, and of this number two thousand, two hundred and twenty-five were students, representing four hundred and sixty-five institutions in the United States and Canada, and more than fifty "divisions and branches" of the Church of Christ. The "Proceedings" with index and appendices make a book of six hundred and ninety-one pages. This big book need not be read by anyone from cover to cover. Indeed, its editors frankly confess that they entertain no such extravagant expectations by the pains they have taken to prepare in Appendix E a "List of Illustrative Paragraphs," in order that the missionary talker may furnish himself, at short notice, with precisely the anecdote or the illustration which will fit his particular topic. That the book contains an abundance of good material for the reports on the present condition of missionary fields which every pastor ought to be steadily offering to his people, is evident enough from an examination of the suggestive table of contents. Next in importance, perhaps, is the report of the executive committee presented by Mr. Mott. The reading of every additional page will reinforce one's confidence in the movement, and increase his respect for the courageous, aggressive, far-sighted spirit in which the enterprise of foreign missions in general is prosecuted today and the wisdom with which its methods are adapted to the needs of particular fields. The sharpest critics of foreign missions can hardly charge it with adherence to an antiquated theology, or with neglect of the opportunity for practical beneficence which every mission-field offers. The Toronto convention discussed not only "world-wide evangelization" in the narrower sense of the phrase, but medical, educational, and industrial missions. The claims even of missionary athletics and gymnastics were not overlooked.

In the past, the "watchword" of the volunteer movement—the evangelization of the world in this generation—has appeared to apprehensive critics to imply the deliberate acceptance by its supporters of an eschatology unwarranted by any but the most literal and the narrowest theory of inspiration, and thus to bring under suspicion the sanity of the movement itself. But the famous motto which, notwithstanding the objections brought against it, has unquestionably been one of the elements of the success of the movement, is susceptible, like the prayer-meeting pledge of the Christian Endeavor Society, of

more than one interpretation. The bishop of Toronto in his opening address to the convention took pains to distinguish between "the plain duty of the church to preach the gospel to every creature within this generation," and "the transcendent issue of the conversion of the world;" and it does not appear from the reports that there was anyone to urge, as against this eminently safe position, the extravagant end-of-the-world doctrine upon which the China Inland Mission, for example, used to base its appeals. Mr. Mott, indeed, claimed that the watchword "has won its way to a very general acceptance, not only among students, but also among leaders of the missionary enterprise." This may be true. What is certain is that it is not now commonly understood in any such sense as to differentiate the volunteers in their missionary motive and expectation from the great body of Christian believers who pray continually for the coming of the kingdom of heaven.

It might have been taken for granted that these addresses and discussions would show no trace of denominational ambitions and rivalries. But the case is even better than this. There is little or no talk even of "Christian unity." Why waste time over an accepted fact? Men who are chiefly bent upon the extension and aggrandizement of a particular denomination do not, in general, seek for employment abroad.

It remains to call attention to the emphasis which this collection of addresses puts upon education. It could not have been otherwise, of course, when students composed the audience. But it means more for the future of missions than we realize perhaps, that the most enthusiastic and influential assemblies of missionary workers are thoroughly committed to the sound and wholesome doctrine that however urgent the obligation to evangelize the world in this generation may seem, that obligation can only be successfully discharged by instructed and disciplined men. Of such men there have never been enough in the foreign service of the church.

Mr. Beach has compiled, primarily for the use of Student Volunteer Study Classes, two books⁴ quite unrivaled in the range and minuteness of the missionary information presented. The *Geography*, an octavo volume of 570 pages, offers in twenty-one chapters an account, geographical, political, and religious, of the missionary fields of the

⁴ *A Geography and Atlas of Protestant Missions*. By HARLAN P. BEACH. Vol. I, *Geography*, 571 pages; \$4. Vol. II, *Atlas*. New York: Volunteer Movement for Foreign Missions, 1901 and 1903.

world, including chapters on "Missions to the Jews," "Fields Practically Unoccupied;" and "Japanese and Chinese in Christian Lands." This ambitious undertaking is carried out on the whole in a satisfactory fashion if one remembers that the book does not profess to be a history of missions, but rather an account of the present condition of the missionary enterprise. But since historical narrative is not, and indeed, cannot be, neglected altogether, one finds it difficult to account for the omission in the chapter on India, for instance, of such names as Cary, Martyn, Duff. Under Africa there is no mention of Livingstone or Mackenzie, and the merest incidental mention, under Burmah, of Judson. Nothing is said of the various Somaj movements of India, numerically unimportant, no doubt, but of great significance in a survey of the religious condition of that country. Further there appears to be in certain cases a curious disproportion in the relative amount of space given to these missionary fields. "The Panoramic View of South America," mostly geographical information, comprises twenty-one pages, while the "Missionary Force of China and its Distribution" claims only twenty-five; Mexico has twenty-two pages, as against twenty-four for Burmah and Ceylon. It may be said in general that the American continent receives larger treatment than its strictly non-Christian population would entitle it to. But these criticisms are relatively unimportant qualifications of the indisputable merits of the book. The *Geography* must go at once into the working library of the student of missions. He will find its matter always readable and in general trustworthy, and its clear convenient paragraphing, its skilful use of different styles of type, its indispensable index and its classified bibliography of missions will persuade him after a short trial to place it on the shelf of the books which one must have always at hand.

The value of the *Geography*, issued two years ago, has been greatly enhanced by the recent appearance of its companion quarto volume, the *Atlas*. That the publication of this book should have been delayed is not surprising. The wonder is that the enormous amount of material it contains should ever have been hammered into shape at all. The atlas presents to the student, an "Alphabetical List of Protestant Missionary Societies," with date of organization, denomination, nationality, fields; twelve pages of "Statistics of Protestant Missions" arranged under countries and societies, and a "Map-Index to Protestant Missionary Stations." The maps, eighteen in number, with numerous insets, designate the missionary stations by the use of red lines and an elaborate system of signs and letters, with the key printed

on the margin. It is apparent even to a hasty examination of the atlas that the most patient industry has gone into the preparation of this large and varied apparatus. The "index" of stations, for example, contains more than 5,000 entries with such particulars as reference to map, initial letters of society, date of organization, special forms of work, number and compensation of workers. The attempt has been made to mark upon the maps every station, even the smallest, at which organized Protestant missionary work is carried on. That there are errors and omissions in this incredible accumulation of particulars, large and small, may be taken for granted. Neither Mr. Beach nor his proof-readers lay claim to infallibility. It goes without saying also that the accuracy of the maps and tables prepared at such a cost is somewhat lessened with every day that passes. No one realizes this fact more keenly than the laborious compiler. But it would be easy to exaggerate the practical importance of this slowly increasing defect. Really it is not a matter of vital importance even to the rigidly scientific seeker after facts whether there are eleven or thirteen native male teachers at Mangari Station, whether the membership of the native church at Han-tee is four or seven. His conclusions will not be sensibly vitiated. One may continue to consult the atlas for years to come with a profit not seriously lessened because he must make allowance for these unavoidable and anticipated imperfections. Mr. Beach has done all that intelligence and industry can accomplish in this presentation of the condition of the missionary endeavor of Protestantism at the beginning of the twentieth century.

If Dr. Zwemer's expectations that the twentieth century is to be pre-eminently a century of missions to Moslems is well supported, the first complete biography in English of the thirteenth century pioneer in Moslem missions should prove a timely book.⁵ It is indeed a readable and useful book for any time. Not that there is anything new to be said of Raymond Lull himself six hundred years after his martyrdom, or that his philosophical writings, once taken so seriously by European students, can still afford nutriment to any inquirer. But a missionary church today cannot afford to forget the profligate courtier of six hundred years ago, who turned from a life of pleasure-seeking at the call of his Lord to spend fifty years in the endeavor to overthrow by means of philosophical treatises, backed up by such personal testimony as he was able to offer, a system of religion avowedly hostile

⁵ *Raymond Lull, First Missionary to the Moslems.* By SAMUEL M. ZWEMER. New York : Funk & Wagnalls, 1902. xii + 172 pages. \$0.75, net.

to Christianity. His labored and ingenious demonstrations of the logical impossibility of Mohammedanism have gone their way into forgetfulness, along with countless similar refutations of error, and the personal testimony offered at the risk of his life was not widely heard. The work failed. The man lives. Raymond Lull was schoolman, mystic, monk; that is to say, he belonged to his century. But the spirit which dwelt in him is the undying spirit of all Christian centuries. "He who loves not," he said, "lives not: he who lives by the life cannot die."

Dr. Zwemer's little volume offers to the reader an easy and attractive page, is furnished with an introduction by Mr. Robert E. Speer which is too good to be skipped, and with photographs of scenes memorable in the life of Raymond Lull, and other illustrative matter. It is also equipped with an astonishing bibliography of 321 titles by Lull, and a score of books about him. The material from these sources, or so much of it as is now available, appears to have been industriously sifted and the trustworthy and significant information thus gained is put together with a literary man's good taste and sense of proportion.

Two books, put out by the Presbyterian Publication Board may be briefly described. *Presbyterian Home Missions*⁶ is "a history embracing the whole scope of Presbyterian home missions until now." Its "scope" is wide enough to include in its evangelizing effort the Indians of the Northwest, the Southwest, and Alaska, the Mormons, the Mountaineers of the Appalachian region, the Mexicans, the foreign population of our great cities, and the people of Porto Rico and Cuba. The home missionary of the twentieth century goes far afield. There are besides chapters at the beginning and at the end of the book having to do with the denominational missionary record. Dr. Doyle writes in a straightforward, readable fashion, offering facts, names, dates in abundance, and sparing the reader hortatory and sentimental verbiage.

The Presbyterian General Assembly of 1902 celebrated the centennial of its organized home-mission work by a day and a half of addresses. There are twenty-nine of them altogether in this volume, formal and informal, long and short, addresses by eminent Presbyterian pastors, by home missionaries, by representatives of "sister boards," by representatives of home-mission societies of other denominations, last of all, by Theodore Roosevelt, president of the United States.

⁶ *Presbyterian Home Missions*. An Account of the Home Missions of the Presbyterian church in the U. S. A. By SHERMAN H. DOYLE. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1902. 332 pages. \$1, net.

It was a great occasion, and the celebration was worthy of it. The addresses are spirited, interesting, effective, sometimes eloquent, never merely entertaining and trivial. The "contents" pages of the book alone would repay study as an instructive lesson in the art of program making. Would that all anniversary committees of arrangement might take it seriously to heart.⁷ No one is given a place upon it merely because he is a "denominational leader," or a "magnetic platform-speaker." A man's acquaintance with and share in the work commemorated constitute his only claim to this privilege; and it follows from this principle of selection that each speaker has a definite something to say and that his address finds its definite place in the program. So skilfully indeed are these addresses fitted one to another that a book of only one hundred and seventy pages presents a narrative of the century's achievement in Presbyterian home missions as logical in arrangement and sustained in interest as though its pages had been the work of one hand.

*Leavening the Nation*⁸ is a capital book for the Sunday-school and the mission-circle libraries, narrating as it does the great organized religious movement which, beginning with the nineteenth century, has carried Protestant Christianity across the continent, and planted churches and Christian schools wherever population centered. It has a genuine historical interest also, the interest of American history at that, in its accounts of the Northwest Territory, the Louisiana Purchase, the Pacific Northwest, and the Mexican Cession; and it is brought down to date in the narrative of what the churches are doing today for the Christianizing of Alaska, Cuba, and Porto Rico. Dr. Clark takes a broad view of the questions with which he deals and writes in a style that commands respect.

The claim of the *History of Wachovia*⁹ to be classed in the literature of missions is of the slenderest. The Moravians, who settled Wachovia in 1753, began fifty years later a mission to the Cherokee and Creek Indians; and thirty years later still the United Brethren's

⁷ *Centennial of Home Missions in Connection with the One Hundred and Fourteenth General Assembly of the Presbyterian Church in the United States of America*, New York city, May 16-20, 1902. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1902. 288 pages. \$1, net.

⁸ *Leavening the Nation. The Story of American Home Missions.* By JOSEPH B. CLARK. New York: Baker & Taylor, 1902. x + 362 pages. \$1.25, net.

⁹ *History of Wachovia in North Carolina.* The Unitas Fratrum or Moravian Church in North Carolina during a Century and a Half, 1752-1902. By JOHN HENRY CLEWELL. New York: Doubleday, Page & Co., 1902. xiv + 365 pages. \$3, net.

Home Mission Society of North Carolina was organized, and evangelists were sent to the mountaineers of Virginia and North Carolina. Of this small missionary undertaking there is little to tell, or Dr. Clewell did not think it worth the telling, for the matter is dismissed in nine pages of a volume of over three hundred and fifty pages. The book, otherwise, has the interest which attaches to local or county histories. Residents of Wachovia and members of the Moravian church may find it readable and the specialist in American history will perhaps glean from it some serviceable facts. The material has been industriously collected, but unfortunately it is not well organized, and trivial particulars get an attention they can hardly deserve. The Right Rev. Edward Rondthaler contributes a useful chapter on "The Doctrinal Position of the Moravian Church," and Adelaide L. Fries an "Historical Sketch of the Moravian Church."

A. K. PARKER.

RECENT LITERATURE IN PRACTICAL THEOLOGY.

THE lives of Christian saints, heroes, and teachers are not the least valuable part of the literature of practical theology. The present day is notable for the admirable volumes of Christian biography which teach by example the virtues of the faith. Such is *The Life of Dr. Joseph Parker*, by W. Adamson.¹ Although this biography appears so soon after the death of Dr. Parker, it has not been hastily prepared. The author began it years ago and it bears the marks of faithful, thorough work. He vividly depicts the brilliant career of this unusually able man, and at least measurably reveals the secret of his power. He came of sturdy Northumbrian stock. His father was by trade a mason, and in religious belief an uncompromising Calvinist. The son inherited a sound body and had by nature rare intellectual powers. While not a college graduate, he was carefully drilled in Latin and Greek and in translating and paraphrasing the Greek New Testament. He began to preach when he was eighteen years old, and continued to proclaim the truth of the gospel with ever-increasing enthusiasm for fifty-four years. He made preaching his supreme work. He spared no pains in preparing for the pulpit. He did, to be sure, write many books, some of which, like *Ecce Deus*, *Ad Clerum*, *The Paraclete*, *The Priesthood of Christ*, *The People's Bible* (in twenty-four volumes), and *The People's Family Prayer-Book*, are of a high order of excellence; but all of his

¹ *The Life of Joseph Parker*, Pastor of City Temple, London. By WILLIAM ADAMSON. Chicago: Revell, 1902. xvi + 387 pages. \$1.75, net.